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The Perkins School *of* Theology

JOURNAL

Expanding Program of the University . . . . . *Dean Eugene B. Hawk*

Oh, Solemn Seen! . . . . . *William Warren Sweet*

Religious Radio Static . . . . . *Thomas H. Marsh*

Girls Were There . . . . . *Takuo Matsumoto*

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SPRING NUMBER 1949
Southern Methodist University, Dallas

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THE PERKINS SCHOOL OF THEOLOGY JOURNAL

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The University Press in Dallas

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EXPANDING PROGRAM OF THE UNIVERSITY

By Dean Eugene B. Hawk

THE most important and the most difficult task of a university of the Church is to develop and maintain high academic standards along with a reverent spirit, intent on service to God and to society. In this undertaking we never arrive. We are at best in a process of attaining. The Church colleges are more aware of their real mission today than ever before.

My experience on the campus of Southern Methodist University convinces me that the deans of the various schools have a sense of spiritual responsibility. They are concerned with the character and life-attitudes of those who go out as graduates. Perkins School of Theology is only one of the schools of the campus that is seeking to train leaders for the building of a better world. No student in the Law School could fail to be impressed with the ability of its dean nor escape the influence of his devotion to Christ and his church. The same holds true in the other schools of the University.

We have heard much of the growth and development of the Seminary. The building program, the enlarging of the faculty, the outreach of the school, are most encouraging. However, the friends of the University should be aware of the progress and plans for the entire institution.

The School of Engineering recently entered two new buildings. The Law School will use what is now known as Kirby Hall for its teaching unit, and in addition, a dormitory and legal center are to be erected at a cost of approximately one million dollars. The Fondren Science Building will be completed in 1950. It will rank as one of the most impressive structures on the campus. The Peyton Dormitory for young women will be under construction within a few months. Funds are being provided for a permanent student center. The over-all program calls for dormitories for men, a building for the rapidly growing School of Business Administration, better housing for the Graduate School, and an adequate center for campus religious activities.

The generous and loyal friends of the University are making possible a development worthy of the Church and of an educational program that recognizes and emphasizes man's spiritual significance. It is fortunate that the Seminary in some respects leads in the advance. But all of us are committed to a program that makes each school of the University one of opportunity and of commanding rank.

OH, SOLEMN SEEN!

By William Warren Sweet

Dr. Sweet is Chairman of the faculty of Perkins School of Theology. Many of you will recall his stimulating lectures given recently as a part of the Ministers' Week program.

The Editor

IN the year 1806 the camp meeting was still a very new thing in America. The camp meeting movement had arisen in south-central Kentucky about the year 1800 under Presbyterian leadership, and in August 1801, probably the largest camp meeting ever held took place at Cane Ridge, Bourbon County, Kentucky, also under Presbyterian leadership. Here literally thousands of people congregated, and because there was insufficient organization to control such vast crowds there was much confusion and disorder. This greatly distressed the Presbyterian leaders, resulting in their repudiation of the camp meeting. It was at this time that the Methodists took over and within a few years the camp meeting had become an institution of great religious and social significance. Though originating on the frontier it spread rapidly throughout the country. Bishop Asbury called it the Methodist harvest time, and confided to his *Journal* in 1811 that there would be four hundred camp meetings that year, and by 1820 there were at least a thousand camp meetings, held in every part of the nation. The following account of a camp meeting on the Baltimore circuit in 1806, illustrates not only the effectiveness of camp meetings in reaching the unconverted, but also shows how well they were regulated even at this early date. The following account was written by Henry Smith, the preacher on the Baltimore circuit, and was contained in a letter to Benjamin Lakin, the preacher on the Miami circuit in Ohio. This account was found among the Benjamin Lakin papers, which consist of several hundred items, and which are now in my possession.

Here, then, is the extract from Henry Smith's letter, written in 1806.

"I was at a happy camp meeting in the first of October, the greatest I ever was at. Such a one I never saw before. Our tents were pitched in form round the stand—behind the stand were the coulered peoples tents—three rows of tents faceing the stand—all the camp ground hedged in by a brush fence—two gates for the waggons to come in at—plank seats, to seat three or four thousand people, or perhaps five thousand. Our stand was covered with a good shingle roof, and nicely plain'd—before it there was

another stand for the Ministers and Majestrates to sit in—round the stand we had a pen post and rail, with three gates, or gaps, and benches inside to bring the Mourners in after preaching. We had three guards: 1. the outer guard 2. the inner guard. 3. the official guard. The outer guard was to guard the gates, and prevent disorder in the extremities of the camp. The inner guard were to stand in the aisles and seat the people and prevent disorder there. The official guard were to bring forward the Mourners and admit them into the pen, where active persons were ready to receive them and help them on to Jesus. And then we had what we called runners, composed of lads and boys who whipped away dogs and hogs, etc. The order of every day was as follows—At day break the trumpets were blown round the camp for the people to rise 20 minutes afterwards for family prayer at the door of every tent—if fair weather—at sunrise they blew at the stand for public prayer, and then breakfasted. At 10 ocloc they blew for preaching—by 2 ocl. dinner was to be over in every tent. At 3 ocl. preaching again, and again at night. On the left side of the stand the preachers had a large tent consisting of two rooms, a dineing room, and a bed room—in our dineing room we had a large table (where for the preachers.)

"The Lord owned our labours and smiled upon us in a wonderfull manner. 579 professed converting grace and 118, sanctification. The glorious flame is spreading. Now I will tell you how we parted. On the last day after breakfast the tents were struck and the people made ready to move on towards home. They were requested to stand in a circular form at the doors of the first row of tents, and when the preachers fell upon their knees at the stand to give thanks to God in silent prayer, they were to do likewise. Oh, what a power while hundreds were prostrate upon the earth before the Lord. The preachers then went round the camp ground singing a parting hymn, the people standing in form almost drowned in tears when we got round the stand. 5 or 6 trumpets were blown at or from the stand which made a tremendious roar, and the people invited to come round the stand. Oh! Solemn Seen! Will I ever see anything more like the day of Judgment on this side of eternity—to see the people running, yes, running, from every direction to the stand, weeping, shouting, and shouting for joy. Prayer was then made —and every Brother fell upon the neck of his Brother and wept, and the Sisters did likewise. Then we parted. O! glorious day they went home singing and shouting—.

Baltimore Ct. November 11, 1806. H.S."

RELIGIOUS RADIO STATIC

By THOMAS H. MARSH

The ministry of today is involved in religious radio whether it wants to be or not, for what goes over the air under the guise of religion reflects directly on established religious institutions. The discovery of the problems in any field must be undertaken before a solution is possible. This article presents a few of the problems confronting radio stations, broadcasters, and listeners, in regard to religious radio in the Dallas-Fort Worth area.

The author of this article is professor of speech, director of the Circulating Library, and editor of the Journal, in the Perkins School of Theology.

"RELIGIOUS radio is hickish," "It's defeating its own purpose because no one takes it seriously." "There are too many sorry sermons, and preachers' voices are outrageous." "It's a mortal sin the way some preachers beg for money over the radio."

The above remarks were made by various listeners, to members of a class in Religious Radio who recently set out to discover what is good and what is bad about religious radio in the Dallas-Fort Worth area. These students from the Perkins School of Theology of Southern Methodist University questioned six hundred listeners about religious radio, interviewed the personnel of fifteen radio stations, and talked to a great many broadcasters of religious programs.

Not all listeners are opposed to present religious broadcasts, some are merely indifferent. As one man suggested, "I don't listen to religious radio programs enough to like or dislike any of them." Seventy-eight per cent of the people questioned stated they never listen to a religious radio program. This indifference does not indicate an indifferent attitude toward religion, for slightly over one-half of the people questioned attend church services. Station managers agree that it is most difficult to sell time which immediately follows a religious program, for by the time the program is over most of the possible listeners have tuned in some other station.

Radio station managers and program directors as well as listeners and critical of much that goes on the air under the title of religious radio. As one station manager put it: "The speaking is usually done by a Joe who doesn't know how to read, and the singing is done by a Jane who doesn't know how to sing." This same manager had a warm hatred for preachers who are "burpers"—that is, those who spasmodically clear their throats during a broadcast.

One station manager had such a dislike for what goes on the air in the name of religion that he was ready, with a few exceptions, "to do away with all so-called

religious broadcasts."

A program manager of another station stated: "Religious radio is missing the boat." This manager believed that people who are truly religious are being taken advantage of by insincere broadcasters. He admitted that he was bitter toward a number of such broadcasters whom he knew to be literally dishonest. Even worse than the dishonesty of some insincere preachers, is the poor quality of programs put on by some of the most sincere people, was another observation made by this manager.

A few station managers stated that preachers frequently came to their studios for a broadcast with no manuscript, and occasionally came not even having decided what their subject was to be.

This sloppiness of preparation was borne out by the testimony of a minister who was interested in the improvement of religious radio. This minister had attempted to get his brethren in an outlying town to prepare manuscripts for the broadcast time being furnished by the local station. He did not succeed in this, and so many of the ministers did not even appear when they were supposed to broadcast that the station manager finally withdrew the time he was giving to the Ministerial Alliance of that town.

A few radio stations have worked out a definite policy in regard to religious broadcasts, and simply do not allow poorly done religious programs to go on the air. As one program director stated: "We do not feel that there is a need for religious jitterbugs or fanatics on the air so we do not allow haranguing preachers or cheap religious music on our station." A check on the programs of this station by the members of the class in Religious Radio showed that this station carried out the policy which had been stated. This manager explained: "I do not believe that anyone is benefitted by the average local religious radio program. The Hooper rating shows in what low esteem our local religious radio programs are held."

Not all listeners and station managers hold that religious radio is as poor in quality as the evidence thus far presented indicates. As a matter of fact, close to a fourth of the people interviewed stated that they listened to religious radio as a regular practice. While some of these regular listeners complained of the "squealing, ranting preaching" that gets on some stations, they thought well enough of other programs to tune them in regularly. Many of these listeners heard only one religious program a week, but thought that particular program a worthy one.

In order to get opinions that were as unprejudiced as possible, the interviewers did not tell the radio listeners being interviewed that the purpose of the questions was to discover what they thought about religious radio. The interviewers stated that they would like to ask the listeners for their opinions about several things in connection with radio. They were asked to name their favorite radio station (WFAA 39.8%, KRLD 25.1%, KIXL 6.7% were the highest ranking Dallas Stations); their favorite radio programs (2.2% of those reporting listed religious programs as their favorites); their church preference and other similar questions. Radio station managers and program directors were told what the project was for, and with only one exception they heartily cooperated in giving information and advice to these ministerial interviewers who were desirous of a better understanding of the faults and strengths of religious radio.

The listener survey revealed the following religious programs to have the largest audiences in the Dallas-Fort Worth area. First was Dr. Marshall Steel's

program originating in the Highland Park Methodist Church, with 10.7% of the listeners stating they preferred this program to any other.

The program which rated second in popularity with a 10.3% following, came as quite a surprise to the young ministers making the survey. The Episcopal Hour had been on the air only one month when this survey was made, but had gained this large following with only four broadcasts. Even one station engineer admitted he listened to the Episcopal Hour. The listener reaction to this program is a tribute to public intelligence and indicates the possibilities of well done religious radio programs.

The Baptist Hour was third in popularity with a 5% following. The Catholic Hour, Dr. James T. Carlyon, and Stamps Quartet all tied for fourth place with a following of 3.6%.

Interviews with nearly one hundred S.M.U. theological students revealed that only two of the students listed a religious program as their favorite. Fred Waring, the New York Symphony and other musical programs out-rated the programs of religion on the air.

Radio stations have their problems in regard to religious radio. Some of the problems are due to the fact that on the whole, religious broadcasters have practically no technical knowledge or understanding of radio as a medium of communication. Some of the broadcasters have no training either in radio speech or radio writing. Due to this lack of understanding of the problems involved, most of the religious broadcasters interviewed seemed perfectly satisfied with the programs they were putting on. When asked for the objectives of their programs this type of broadcaster usually replied that the purpose was "to win the lost" or "to tell people about Christ." The programs are not planned for any particular age group, they are just sent out for anyone who happens to be listening.

The "radio preacher" is another problem for station managers. Some of these "radio preachers" are not pastors of churches and depend on money received in the mail as a result of broadcast appeals. This problem is forcefully discussed in the September 25, 1948, issue of the *Saturday Evening Post* in an article on "The Border Radio Mess." Some of the powerful stations on the border sell time to "radio preachers" who have their mailing addresses in Fort Worth and Dallas. As the author of the Post article explains: "So it goes, with faith healers who encourage sufferers from cancer or tuberculosis to substitute prayer for hospitals, with shouting preachers who sound like Donald Duck calling hogs . . ."

One of these X-station "divine healers" recently put $50,000 into a brick-and-steel, air-conditioned tabernacle which was erected in Texas. Another such "radio preacher" turned over $100,000 to XERF in return for a free half hour a day for the next twenty years. Some of the stations in Dallas and Fort Worth do not approve of such programs, but due to the necessity of selling time in order to make a profit, they allow appeals for money to go over the air. Some of the stations that allow money appeals at present, plan to discontinue the practice when present contracts expire.

Even after keeping in mind that there are a few good local religious radio programs, the only conclusion that can be drawn after looking at the whole picture is that with few exceptions, religious radio in the Dallas-Fort Worth area is in an "unhealthy" state.

Causes for this condition are of course highly numerous, but the class in Religious Radio felt that the church itself was considerably to blame for the situation. That is, adequate and trained leader-

ship has not been provided for this new means of evangelism, and on the whole, little is being done to improve the situation.

Indifference toward radio on the part of too many of the better informed ministers of the church is another reason for the present state of religious radio.

Finally, just as men in the field of religion have not been accustomed to thinking in terms of the technical aspects of radio, just so it is that men in the field of radio do not think critically about the soundness of the religious ideas presented on the radio. In other words, men in the field of radio judge a program primarily by its technical efficiency rather than by its essential truth. Religion on the radio cannot attain its rightful place until men trained in theology work with men trained in radio. The tendency of men in the field of radio to accept as a good religious program, material that couldn't possibly stand in the light of modern knowledge, illustrates the central truth of this idea. The fact that the radio public appreciates soundness of thinking along with their religion is illustrated by the fact that the most popular religious program in the area is not even planned for radio, but is merely picked up from the sanctuary of a church.

What hope is there for an improvement in the field of religious radio? The prospects for improvement look better than at any previous time. More religious programs than ever before are being written, directed, and presented by men who have training in radio. The more good programs there are produced, the less room there will be for poor ones. Many program directors agree that the religious programs they put on the air locally are not good, but they are as good as some of the broadcasters are capable of producing.

Another sign that points toward improvement in religious radio is the fact that councils of churches are becoming interested in seeing that broadcast standards are raised. Churches other than the Catholic and the Lutheran are beginning to see opportunities for religion in radio.

Still another most encouraging factor in the total picture of religious radio is that Theological Seminaries are now giving some training in the field. Nine seminaries at present give courses in religious radio, and twenty-seven other schools offer ministerial students some instruction in radio. Five theological schools now offer short-term Institutes or long-term Workshops for ministers who desire special training in religious radio.

Church administrators are beginning to see that radio demands trained personnel, and are also beginning to acknowledge that the church has a responsibility to encourage and assist in a training program which will do honor to both radio and religion.

The fact that even one radio station in the Dallas-Fort Worth area sells no time for religious radio, but provides free time for the churches, produces religious broadcasts of its own, and retains two salaried clergymen on its staff, is an encouraging sign for religious radio.

When a station refuses to sell time and as a result loses considerable income, one can but realize that the station is taking its responsibility for public service seriously. This is especially significant when it is understood that one station which sells time for religious broadcasts has a regular waiting list of between 150 and 200 applications from individuals and institutions wishing to buy time for religious programs.

Church bodies are cumbersome and act with almost irritating deliberateness on all problems which confront them, but there is reason to believe that religious radio in the Dallas-Fort Worth area has a much brighter future than past.

GIRLS WERE THERE

By TAKUO MATSUMOTO

This account of the annihilation of the Hiroshima Girls' School drives home to us the personal element involved in the destructive use of atomic power. The article is a summary of an address given recently in our Chapel by the President of the school.

Dr. Matsumoto is a graduate of Ohio Wesleyan University and Drew Theological Seminary, and at present is on a speaking tour in this country.

THE EDITOR

IT was a quarter past eight on that fateful morning of August 6, 1945. I was just about to seat myself at the desk in my office in one of the buildings on the campus of the Hiroshima Girls' School.

Three hundred high school girls, ranging from 12 to 14 years of age, had gone into the streets in the heart of the city, led by several teachers, to do work ordered by the authorities. They were to clear the streets of the debris from the houses which had been torn down in order to prevent possible spread of fire in case of emergency.

The first-year college girls, about a hundred and thirty of them, were having their usual morning chapel service in the auditorium of their college building. The upper-class girl students of both the high school and the college had gone early that morning to work in a large factory just outside the city. There was no air-raid alarm, not even the sound of planes. The sun was shining brightly. It was a glorious summer morning.

Suddenly the brightness of the morning was surpassed by an even greater brilliance, a weird, eye-searing, purplish flash as if lightning had struck just above one's head. The next thing I was conscious of was to find myself lying in complete darkness, pinned tightly under the heavy beams and timbers of the demolished fallen building. I must have swooned for a while, for I did not hear the noise which must have been tremendous, as the whole school edifice came crashing down upon me.

I found, as I lay in this sudden imprisonment, that my legs and the lower part of my body were tightly fastened by heavy timbers, but the upper part of my body, and my hands, though buried in a pile of dust, were free. In the same office with me was a teacher, Mr. H. Tanaka, standing about six feet away; he was killed almost instantly.

I heard in the darkness his low groans die away. It is nothing short of a miracle that I did not share the same fate. Had fire started in this building, it would have

taken not more than fifteen minutes to consume the whole structure and I, of course, could not have escaped death. As a matter of fact, I did think I was going to die. But strange to say, I did not feel panic-stricken, nor did I have any sense of despair or fear. I felt in my heart a strange sense of calm and peace as if God were close to me in that dark prison.

As I brushed away the pile of dust and dirt from my face, I discovered that there was a tiny opening about my head. It took me about an hour's struggle, I believe, to extricate my legs from under the fallen timbers. I did succeed in coming to the surface finally, bruised and bleeding, with my clothes utterly torn. I must have looked like a ghost just coming out of hell!

The area around the school which had been one of the best residential sections of the city, was now completely flat; not a building was left standing. As far as I could see, everything was reduced to dust and rubble, to desolation and ruins. And there were no streets any more—just tiles, bricks, boards and branches of trees scattered everywhere. Fire had already broken out on all sides of the city. The heavy clouds mixed with smoke hung threateningly low over the entire city. It seemed as though the end of the world had come. And what a miserable parade of people I saw! Men and women, bleeding, burned red, half-naked, their clothes torn, crying and groaning as they went, walking aimlessly, not knowing whither, all lost!

I first thought of my wife and daughter whom I had left in my home on the school campus. I picked my way painfully through the wreckage. Standing in front of the house, which was now completely demolished, I called aloud to my wife and daughter. They came hand in hand from under the fallen building. My wife was not hurt at all, miraculously enough, but my daughter was covered with blood. When she emerged, I could not make out her eyes or nose or mouth. The terrific blast of the bomb had blown broken pieces of the window glass against all parts of her face and body. Indeed she was so badly bruised and so weak from excessive loss of blood, that I did not expect her to survive. (I must hasten to add here that she has survived, I am thankful to say.)

I took my wife and daughter to a near-by park and told them to remain on the grass in a safe corner of the park until I came back to get them again. I knew it was my duty to try to rescue the teachers and students who were buried in the fallen school buildings. My wife pleaded with me to do this immediately. I hastened back to the college building where they had been having their morning chapel service. What a ghastly sight it was! The splendid college building was now a mass of demolished beams and timbers, and from under the wreckage came the screams of pain and cries for help. The melodious hymn-singing of the morning had turned into shrieking horror and dying groans.

I pulled several girls from under the beams which fastened their bodies, but that was all I could do. All the rest of the girls were completely covered by the piles of broken boards and timbers. Soon fire spread, and fifty of our college girls, who so short a time before, were young and happy, full of life and promise, burned to death. Nearly two-thirds of the students, however, managed somehow to get out of the wreckage by themselves.

Those little high school girls who had gone to the streets to do the assigned task which I told you about, were fully exposed to the flash and blast of the terrific atom-energy. Scores of them were blown away, no one knows where. Others, burned or bruised, half blinded by the sudden flash, ran about aimlessly and in agony. Many of them fell dead on the

streets. The rest were picked up by soldiers who came along in trucks and carried them away to army barracks, school rooms, hospitals or any place out of the city, where they could lay the sufferers. Hundreds of thousands of the sufferers were thus taken to those improvised shelters. Very little medical attention could be given them, as practically all the doctors of the city were killed or badly bruised and their stocks of medicine destroyed. The patients were just placed in rows like so many logs.

For the following two months it was my daily task to go out and hunt our girl students thus carried away to different places of shelter, often walking four or five hours at a time to reach one of them. It was heart-rending to see so many of them burned red, their skins off, their flesh stenching from the burn, and soon their bodies swollen like lepers and then turned black almost beyond recognition. Because of their pitiable appearances, I was often unable to identify our own girl students among the hundreds of the patients in the large shabby rooms in which they were placed. Whenever I entered a room, therefore, I would call out at the top of my voice: "Are there any Jogakuin (Hiroshima Girls' School) students in this room?" A faint reply would be heard from a corner, "Hai!" (yes). I would then walk up to her, ask her name and grade at school, inquire whether or not she had contact with any of her homefolk, and if not, jot down in my little note book the names and addresses of her parents or relatives, and try to report to them later about their daughter's whereabouts and her condition. I would try to cheer her up, offer prayer for her, and then go off to another room or another place to carry on the search for other girls of the school.

It was not easy to do that. Often my throat choked, and I could not speak. When I returned to make a second visit a day or two later, she would be gone, dead.

It was a matter of great consolation and indeed inspiration, however, to learn that very often our girl students in their dying moments would sing the hymns they learned at school, and hundreds of the fellow-patients in the same room would hear those Christian hymns sung, perhaps for the first time, and indeed for the last time. Many of the sufferers told me of this and thanked me, saying that our girls with their singing and cheerfulness were such great comfort to them as they lay waiting for their last breath. And how proud and grateful I felt about them! Here, I thought, was the indisputable justification and vindication of our Christian education, an education indeed which could teach our teen-age girls to face their dying moments with such cheerfulness and courage, yea, even minister to the older fellow-sufferers with their comforting songs. There and then, I resolved in my heart to do my utmost to rehabilitate our school, however difficult it might prove to be.

Many people, even some of my Christian friends, thought and said that we would never again be able to continue our school work. I was and am firmly convinced that where there is a mission to do, God will never fail to provide a way to accomplish it.

Those three hundred high school girls, then, were practically annihilated. I cannot forget with what eyes of joy and expectancy they entered our school only recently, and they are no more! We thus lost 350 students all together—50 college students and 300 high school girls. And of those girls who survived, 144 lost their mothers, 149 lost their fathers and 5 lost both of their parents. Eighteen of our teachers were killed by the bombing. What a splendid group of loyal and

faithful teachers and colleagues they were!

Miss Yonehara, for instance, only 23 years old, one of the recent graduates of our own college, a brilliant student and fervent Christian, was one of the teachers who led those 300 girls to work that morning. She was fatally burned, but amidst the utter confusion which followed the bombing, she gathered together several of the girls who were blindly wandering about and led them to the Red Cross hospital near by and there in one of the shattered rooms, lay down with them in her arms. She cheered them up as they lay drawn close together, and started singing their favorite hymn, "He leadeth me, He leadeth me, by His own hand He leadeth Me." In their agony they sang this song repeatedly until they died one by one, literally singing their way into Heaven.

I have not the time to tell you about other teachers whom I miss so much. Just allow me to tell you briefly what became of my wife and daughter whom I had left in the near-by park. They were sitting side by side on the edge of the lawn along which a river flows, and were earnestly praying together for the unfortunate sufferers. Now there took place a terrific whirlwind caused by the sheer force of fire and smoke, which made a tremendous noise like a fleet of planes coming in for attack. Hundreds of the refugees who were lying on the grass were thereby completely panic-stricken and rushed to the river bank and leaped down, pushing my wife and daughter into the river seven feet below, and trampled upon them there. This sudden shock was too much for my wife who had always had a weak heart. She died of a heartstroke. My daughter stood up quickly in the water and escaped being trampled upon by the on-rushing, frantic mob.

Many of my friends have kindly expressed their sympathy because of this tragic bereavement. I do appreciate it all, and I do miss her more than I can tell, for she was a devoted and prayerful helpmate. But I do not whine over the loss. I sincerely believe that she herself would count it an honor because she was added to those sacrifices who were instrumental in bringing that awful war to its end.

I myself had to be hospitalized for a number of months in order to get rid of the bad effects of the radio-activity of the atomic energy. Only recently have I come to feel that I am in normal health. I am now trying hard to rehabilitate our school. It is a painfully slow process, owing to the shortage of building material and to a lack of necessary funds. But I am not discouraged, I am going ahead, trusting that God and God's people will not forsake us at this time of need.

In November of 1945, that is, four months after the disaster, I rented four class rooms of a grammar school which was itself half destroyed by the blast of the bomb. When school reopened only five teachers and less than a hundred girls could come. Of those who came not a few had their faces or arms bandaged. It was such a pitiful new beginning of our school. I tried to say words of encouragement to those girls, but I could not; my throat choked. All the girls had been too stunned and overwhelmed by the disaster to do any thinking about it, but now began to realize what it all meant, and we cried and cried together. It was the saddest day in the history of our school.

Today we have an enrollment of 1,600 girls, and nearly a hundred teachers on our staff. We are carrying on in temporary buildings, but with the help of the

parents of our girls, with help from the Mission Board and other friends in America, we are going to build permanently for Christian education and for the new Japan.

Since those agonizing experiences of the atomic bombing at Hiroshima, those words of St. Paul have new meaning for me, a meaning full of consolation and encouragement. "We are pressed on every side, yet not straitened, perplexed, yet not unto despair, smitten down, yet not forsaken, always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus may be manifested in our body . . . for, our light affliction which is for the moment worketh for us more and more exceedingly an eternal weight of Glory."

Dr. Matsumoto may be reached by addressing Margaret Billingsley, Woman's Society for Christian Service of the Methodist Church, 150 5th Avenue, New York City.

VISITING PROFESSOR OF OLD TESTAMENT

PROFESSOR Norman Snaith is to be visiting professor of Old Testament in the Perkins School of Theology for the coming Summer Quarter. Professor Snaith holds both the M.A. and D.D. degrees from the University of Oxford, England. He is the son of a Methodist minister, was educated at Manchester Grammar School and Corpus Christi College, Oxford, where he took an Honors degree in Mathematics.

Since 1936 Dr. Snaith has been professor of Old Testament in Wesley College, Headingley, Leeds. He has written numerous books of high order, among which are: *Studies in the Psalter; Have Faith in God; The Doctrine of the Holy Spirit; Priesthood and Temple; Distinctive Ideas of the Old Testament;* and just off the press, *I Believe In.*

Professor Snaith will teach two courses this summer, "Job and Selections from the Psalms," and "The Hebrew Religion," both of which will continue through the entire Summer Quarter.

MINISTERS' WEEK, 1949

By Earl Marlatt

Dr. Marlatt is Professor of Philosophy of Religion and Homiletics in the Perkins School of Theology.

AMONG the pilgrims who returned to Perkins for Ministers' Week this year was one who had once visited Galway Bay and Killarney. After the first night's program he came to this reporter with a strange request. He wanted this report to begin with a tribute to Mrs. W. W. Fondren and Mrs. George Peyton from "that dear land across the Irish Sea."

"It would be," he said, "a sort of 'rose to the living' presented many years before the bell tolls for either of these gracious patronesses of Ministers' Week."

He himself had found the inspiration in the ruins of Muckross Abbey, where Franciscan missionaries, long ago and far away, had poured out their life's blood to perpetuate the faith of their fathers; and wherever a Friar or a Sister of Mercy gave this "last full measure of devotion" the scarlet valerian still grows and blooms each year without replanting.

The stranger insisted that he himself pushed the valerian away with his cane so that he could read the tribute carved in rose-colored marble beneath it: "Combining the discharge of social obligation with piety, edifying yet unobtrusive, she lived and died a Christian."

Curiously, or miraculously, this legend not only brings a perfect tribute to these esteemed benefactors of Perkins School of Theology, but it also carries the theme of the program for this year's Ministers' Week: The right correlation of social responsibility and personal religion in realizing the Christian dream of a Commonwealth of God in which all men of good will are brothers. Thanks to the uncanny insight and foresight of Dean Eugene B. Hawk, who arranged the program and engaged its speakers, the various lectures dovetailed as if they had been measured and mitred for each particular place in the masterwork.

Taking as his over-all subject, "God's Order—The Ephesian Letter and This Present Time," Dr. John Alexander Mackay, the Fondren Lecturer and president of Princeton Theological Seminary, showed how Paul's missionary letter written so long ago was as contemporary as today's newspaper with its alarming reports of the growing cosmic strife between men as sons of God and cogs in a social or natural machine. With profound insight and artistry he set up a divine frame for human history and proved that the present scene which it frames is as abysmally empty as T. S. Eliot's "Waste Land" or "Hollow Men." This void can be filled, he said in succeeding lectures, only by fathoming as Paul did "the unveiled secret of God" and letting "the victory which Christ wrought" produce, beget, not evolve, "the community of new men" with a right relation between personal piety and social obligation.

"The music of infinity," Dr. Mackay

insisted, "calls men to far frontiers of thought and action. There they try to isolate the germ of evil and find a specific which will prevent and cure infection. In this way only can men live in the light which Paul brought to the Ephesians and go on forever from mundane to supramundane, from time to eternity."

Bishop Gerald Kennedy, in the Peyton lectures on Preaching, presented ministers as "Proclaimers of Paradox." Man himself, he revealed, is a paradox chained to both good and evil and logic alone cannot release him. He cannot by thinking rise above his natural social environment into the higher spheres of character and spirituality. Only the power of grace, beyond reason, can lift him out of sin and make his human foolishness divine wisdom. This vision from mountain-peaks of transfiguration brings the faith that casts out fear and converts "scared men" into valiant proclaimers of life that goes on forever.

"A man to find life," Bishop Kennedy said, "must not be afraid of death. In a paradox like this truth outmarches time and faith outreaches truth. We need ministers who feel this urgency of the present moment but who can make that moment a part of an eternal Now."

The Jackson Lecturer, Dr. William Warren Sweet, approached the problem from the standpoint of an historian. With wit as well as wisdom he showed how personal piety motivated social responsibility in the Methodist movement to "lay the foundations of Mid-Western civilization." Colonial America had been European and Deistic but beyond the mountains the American pattern emerged. It was definitely Theistic, personalistic, Methodistic.

"The Presbyterian preacher was called," he said; "the Baptist preacher carried on; the Methodist preacher was sent."

Thereafter Dr. Sweet proved conclusively that this urgency, this itinerancy, which was the genius of Methodism, had carried education under the egis of religion—"the Methodist preacher was always the schoolmaster too"—from frontier to frontier until culture through educated leadership had been established "from sea to shining sea" far and beyond Killarney and Galway Bay.

So did Ministers' Week end as it had begun at a shrine of brotherhood where Christian men and women were still giving "the last full measure of devotion" to perpetuate and advance the faith of their fathers.

The pictures on these two pages were taken during Ministers' Week, at the ground breaking ceremonies for the new Chapel of the Perkins School of Theology. Participants in the ceremony as shown here on the front row, reading from left to right, were President Umphrey Lee, J. S. Bridwell, Mrs. J. J. Perkins, J. J. Perkins, Dean Eugene B. Hawk, and Bishop A. Frank Smith.

Courtesy Dallas News

The Chapel is to be the central building in the new Perkins School of Theology Quadrangle. Mrs. Perkins is shown above emptying the ceremonial spade, signifying the official beginning of construction, while Mr. Perkins watches. Good progress is being made in the construction of the six buildings for the new quadrangle.

ALUMNI NEWS

J. T. CARLYON, *Editor*

CLASS OF 1924

Kenneth Pope, minister at First Church, Austin, Texas, has been serving as Lecturer in Homiletics at Perkins during part of the Winter Quarter 1949. The student body also heard him at two chapel services and rejoiced to welcome him back to the campus.

1927

Oscar Machado, President of Instituto Porto Allegre (Little S.M.U.) from Porto Allegre, United States of Brazil, has used his 'summer' vacation in assisting the Methodist Crusade in this country. He is officially representing the Rotary International during his stay here.

1928

Warren Johnston, pastor of First Church in Fort Worth, Texas, is being assisted by two other alumni of Perkins; *James Ainslee* and *Wilson Canafax.* Together they make an efficient team. Dr. Johnston serves as chairman of the Methodist Hospital Board of his city, president of the Board of Trustees of Texas Wesleyan, and heads the Central Texas Conference Board of Missions. His church rejoices in the lifting of a debt of $210,000.00 and in the air-conditioning of the plant at a cost of $96,000.00.

1929

John Daniel Barron, (M.A. 1933), has for some time added to his tasks as pastor of Grace Church, Dallas, Texas, the responsibility of editing the Southwestern Advocate, which he has done with great acceptability. Grace Church is a hive of busy activity.

1932

Sante U. Barbiera, (M.A. 1932), is under invitation to teach a course at Perkins in the Winter of 1949-1950, on "Protestantism in Latin America." He has recently been elected bishop of the Central Conference and assigned to the Buenos Aires area of the Methodist Church.

1936

Bill Morgan Smith and wife of Owenwood Church in Dallas, delighted their people and other University friends with a lovely Christmas greeting. Owenwood is engaged in an ambitious building program which will greatly augment the facilities of an already busy organization.

1937

William J. Reid from Amite Methodist Church in Louisiana joined with a group of other alumni from Louisiana in making a considerable delegation to Ministers' Week in February. Bill and Susie and Anne (sixteen) and Billy (ten) were genial hosts to the editor on his recent visit to Southwest Louisiana. In spite of difficulties our Methodism is making real progress in Louisiana.

Karl Tooke, pastor at Canal Street Church, New Orleans, Louisiana, is in the midst of another building program, following nine years of almost continued construction work in New Orleans. He is statistician of the New Orleans Council of Churches and announces that non-Catholics now make up more than half of the population of his city. This preponderance of Protestant responsibility makes New Orleans a chief missionary opportunity for the Methodists along with other Protestant churches.

1939

Dear Bob:

James E. Reaves continues as chaplain in the naval service and may be addressed at NATTC, Memphis, Tennessee, where he has been stationed since June, 1947. Thirteen thousand men and their families look to three chaplains for religious ministry. Chaplain Reaves begins his day at 5:30 each morning, spends twelve hours in personal counselling, averaging through the year thirty personal conferences per day. He prepares and delivers three sermons per week. In the near future he anticipates assignment to foreign duty.

1940

Martin Bierbaum of Booneville Church in Arkansas, serves his people in an important type of leadership; he prints in the weekly church bulletin a list of Bible readings for the week, and the congregation are invited to join in using the same lessons in all the homes of the church. Methodist ministers are rseponsible for the Bible reading and instruction of Methodists.

Raymon A. Brooks, 2707 Kingston Street, Dallas, Texas, is principal of the Duncanville High School at Duncanville, Texas. He dedicates his week-ends to study and to writing his Masters' thesis at S.M.U. He is available as supply preacher during the year and is happy in evangelistic services during the summer.

1941

Billy Bray, (B.D. 1939), (M.A. 1941), edits "Bray Briefs" for the delight and the information of friends at a distance. He is ably assisted by his wife Frances and supported by little Jimmy. They live at 817 East 58th Street, Chicago, and Billy is continuing his graduate study at the University of Chicago.

Forrest E. Flowers writes that Iowa is a good place to live and he would welcome reinforcements from Perkins. Any who find the southern heat a bit wearying are urged to consider one of the Iowa conferences. Martha Sue and Marylin Ruth are the two daughters, who with their parents may be addressed at Fenton, Iowa.

Roy C. Rowlan, 1001 South 13th Street, Chickasha, Oklahoma, believes that the Larger Parish Plan is "the best thing which the Methodist Church has done for the rural area." He fears only that some of our leaders have not yet learned to appreciate this form of work. In the Chickasha Larger Parish three ordained ministers and a local preacher are serving a wide area, in which six churches are situated. There are two daughters in the Rowlan household.

Herbert Stotts writes of his joy in the work at the Iliff School of Theology, in Denver, Colorado, where he teaches the courses in The Rural Church. Mary Carole and Mike are their two children and in them Gwen and Herb take great delight.

1943

J. E. Dunlap in his third year at Lonoke, Arkansas, in the Little Rock Conference, has added a new wing to the educational building, in preparation for more efficient work with the children's division of the Church School. He is conference missionary secretary. Twenty-eight new members were added to the church last year by profession of faith.

Donald A. Kessler of Coldwater, Kansas, introduced his wife to his Dallas friends during Ministers' Week in February. He drove 435 miles to share in the instruction and inspiration of the program. He reports a growing number of Alumni in the Kansas Conference, where a good fellowship is cultivated and high hopes entertained for the continued success of S.M.U.

Rudolph Woodruff may be addressed at 40 West 702 Street, Orangeburg, New York. He and Myra and their daughter Myra Melinda are looking forward to a return to the Southwest when the coveted Ph.D. degree is granted this summer.

1944

John Bayliss at Second Church in Fort Smith, received more than ten per cent of new members during the year, while busy at the

church building program, for which more than $20,000 has been raised and spent. Little Sondra has brought joy to John and his wife Emily.

R. C. Yeagy is minister in Elkhart, Kansas, and represents S.M.U. and Methodism at the extreme southwestren corner of Kansas, one-half mile from Oklahoma and eight miles from the Colorado line. The church recently dedicated a greatly appreciated Hammond organ and Maas Chimes. The Yeagy family was augmented fourteen months ago with the arrival of young Joe. They keep in friendly correspondence with the Barrows at Elkhart, Texas.

1945

Poe Williams and family at Wewoka, East Oklahoma Conference, proudly exhibited the picture of their new parsonage on the Christmas card for 1948. They keep in close communication with the Roy Bagleys at Newport, where a splendid addition is being made to the educational building.

1947

Carl Lawson reports a fine year at La Mesa, New Mexico, only 32 miles up the Rio Grande from El Paso. They have been made happy at the parsonage with the arrival of Kate Lynn, eight months ago. A new church building testifies to the progress of his work. He calls for more S.M.U. men, assuring them of unusual opportunity in Kingdom building.

1948

Art Buhl is busy with the new Bruner Methodist Church in Tulsa, Oklahoma. There is unusual satisfaction in watching a brand new church organization take shape. Art and his wife are proud of young Art Buhl III who recently made his appearance at the parsonage.

Gilbert Ferrell is Associate Minister at Polytechnic Church in Fort Worth, Texas, and is teaching as a member of the faculty at Texas Wesleyan College. Dorris Renfro became Mrs. Ferrell in August 1948.

BOOK REVIEWS

out love. And not only love. Fear also casts out intelligence, casts out goodness, casts out all thought of beauty and truth." In our fear and our hatred of other peoples we have leashed Faraday and Einstein to the warriors who compel the scientist of the age to serve the militarist. In the end we shall have a world made up of monstrosities, for the atomic bomb and the death-dealing chemicals of modern warfare put poison in the blood stream; in the end we shall produce children too monstrous to allow to live. Instead of God we have enthroned the Devil and worship him; he has put deformity in every man's blood. Ahead of the race is "more squalor. worse deformity and, finally, complete extinction."

The story is cast in the year 2108. A ship of discoverers sails from New Zealand to rediscover America. What they find is a terrible picture of an ignorant, lustful, cruel, demonic people who have become the victims of their own fear and lust. It is terrible satire, terrible prophecy, terrible preaching against the evil tendencies in our twentieth century. Every preacher and every serious thinker of this day ought to read the book.

J. T. Carlyon

How to Stop Worrying and Start Living
By Dale Carnegie, New York: Simon and Schuster, 1948. xv + 306 pp. $2.95.

This book hit the "best seller" class as soon as it was off the press. It has received favorable publicity through reprints in prominent magazines, which indicates of course that the book moves fast and his high interest values.

Carnegie discovered in his classes in public speaking that most adults are worriers, but that there was no book in New York's public library which he could use as a text to help these people stop worrying. He found nine times as many books in the library on worms, as there were on worry, and as a result, after seven years of research wrote his own text.

The book is practical throughout, and the last part of the book, which gives the testimony of prominent people as to how they conquered worry, is alone worth the price attached.

BOOK REVIEWS

Fred D. Gealy, *Editor*

Separation of Church and State in the United States

By Alvin W. Johnson and Frank H. Yost. Minneapolis: University of Minnesota Press, 1948. 279 pp. $4.50.

There is no more important question before the people of the United States today than that of how shall our basic freedom, freedom of religion, be preserved. The present book, an enlargement of a previous volume published in 1934, deals with the problem of church-state relationship as it has developed in the principal areas of conflict, and as it has been defined and interpreted by the Federal and State courts. As is well known to those who have given any attention to the issues involved, the principal area of conflict is in the relation of religion to public education. Thirteen of the twenty-one chapters have to do, in one form or another, with such school issues as dismissed and released time for religious education, public aid to sectarian schools, the use of religious garb in public schools, and free transportation to private schools. These issues have been recently publicized in the New Jersey school bus case, the College Hill (Ohio) school case and in the Champaign, Illinois, released time case, the first and last having involved issues which brought divided opinions from the Supreme Court of the United States. The Roman Catholic Church does not now and never has accepted the principle of the complete separation of church and state, takes advantage of every opportunity to break down that principle, and has been especailly active in fighting it in the realm of education. It behoves every Protestant minister to be thoroughly informed on all the issues involved and the present volume furnishes excellent ammunition for a defense of the principle of religious freedom.

William W. Sweet

The Great Awakening in Nova Scotia, 1776-1809

By Maurice W. Armstrong. Hartford: The American Society of Church History, 1948. x + 141 pp. $2.00.

Awarded the Brewer Prize by the American Society of Church History in 1947, this study was prepared as a doctor's thesis at Harvard University in the Department of History. Canadian Church History, as an area of research, has just begun to attract the attention of graduate students both in Canada and in the United States, and let us hope that Mr. Armstrong's careful study will be the precursor of many others that are to follow.

The Great Awakening in Nova Scotia was, in its beginning, a transplanted New England revival. In numerous towns the great New England Awakening divided congregations into pro- and anti-revival parties and in not a few instances the pro-revival party withdrew and organized what came to be known as Separate churches. Persecution of these Separates led to their migration to Nova Scotia. At the opening of the American Revolution the New Englanders constituted the largest group among the English speaking settlers there. Deprived of their regular ministers by the war, there sprang up a native ministry, developed outside of ecclesiastical leadership. The principal revivalistic leader to emerge was Henry Alline, a native of Rhode Island. Immediately on his conversion in 1775 he felt hismelf called to preach "this way of salvation" and revive the dying churches. For the next nine years, until his death in 1784, Alline ranged tirelessly throughout the peninsula, preaching in all the settlements the doctrine of a personal, experimental religion and with extraordinary results. The chapter on Alline constitutes the heart of the study and is based on Alline's *Journal* (Boston, 1809)

which was one of William James' sources in his epoch-making book *Varieties of Religious Experience*. Following the Revolution the Congregational churches in Nova Scotia received but scant help from their mother churches in New England, with the result that by 1800 Nova Scotia Congregationalism had been largely absorbed by the Baptists and the Methodists, the latter also having had a part in the Nova Scotia awakening. It will be recalled that William Black was present at the Christmas Conference in 1784 asking help for his brethren in Nova Scotia and the Conference responded by sending Freeborn Garrettson and Thomas Cromwell as missionaries.

It is to be regretted that in publishing the book the American Society of Church History did not see fit to include a critical bibliography.

WILLIAM W. SWEET

THE STUDY OF THE BIBLE TODAY AND TOMORROW

Edited by H. R. Willoughy. Chicago: University of Chicago Press, 1947. xviii + 436 pp. $6.00.

No group of Bible scholars has done more thorough work or achieved more solid results than the Chicago Society for Biblical Research, which was begun in the early nineties largely under the leadership of President William Rainey Harper. The present volume "is a true and typical expression of the cooperative life and thought of the members of the society. Specifically, it is a development and enlargement of the program of the Society for the academic year of 1945-46."

The book is divided into two parts. The first is a summary of the results which Biblical study in widely related fields has yielded, an evaluation of the present status, an observation of trends, and a forecast of probabilities as to future research. The second part of the book has to do with special studies of salient problems. Each of the twenty-four papers which compose the volume was written by an authority in his particular field, either a member or a guest of the Society.

A careful reading of this book strengthens certain convictions:

(1) That fields of study which appear to be far removed from one another may, as a matter of fact, be very closely related, so that often a person is not qualified to speak on a particular subject unless he has knowledge of contiguous subjects. One cannot know the Bible unless he knows much more than the Bible;

(2) That cross-fertilization of results achieved in different fields often opens up new areas and endows old ideas with a richer significance;

(3) That the scientific or historical approach to the Bible continues to justify itself. Certain findings of the scholars may be tentative, or may in the end even prove to be wrong, but it is by this approach that the truth or falseness of a position is determined.

(4) That while historic facts have an undoubted value in themselves, a value that may be enhanced as they are placed in new syntheses, as Christians we have a real interest in establishing the religious significance of these facts. Several of the writers place particular stress on this point.

This book was written by specialisists but not altogether for specialists. It will no doubt make its greatest appeal to scholars interested in the various fields of research here set forth. But it is hoped that every minister and teacher of the Judeo-Christian faith may have this volume at hand to refresh, to challenge, and perhaps to humble him.

WESLEY C. DAVIS

MAIN ISSUES CONFRONTING CHRISTENDOM

By Harold A. Bosley. New York: Harper and Brothers, 1948. 204 pp. $2.50.

Another interesting and stimulating book from the mind and pen of the vigorous Dean of the Divinity School of Duke University. Here is a fine product of Neo-Naturalism at its best, a good evidence that all Methodists do not need to belong to a single school of philosophy. It is Christian and evangelical and inspiring, born of a realistic facing of the evils of the time, with a confidence that the Christian Church has the answer.

The diagnosis of our ills is searching and relentless. "Never before have men suffered so much from every conceivable ailment of body, mind, and spirit as now." Here are some of our ills: "Destruction of life, ideals, homes, cities, cathedrals, libraries, museums, ships, canals, and industries;" "artificial idealism;" despair and "degeneracy stemming from despair;" and spiritual exhaustion. One feels at the end of the survey that the situation is almost hopeless. The author rejoices in the faith of the preacher, but some readers will run the risk of failing to be convinced that there is any real remedy. The cure seems almost too easy, and perhaps should be presented for the doubter with a little more fullness. Preachers and other Christian leaders will take courage from the assurance given by a careful scholar, and may not demand quite so thorough proof of the cure.

The reviewer was delighted with the chapter on "A New Church Works for a New World." It ought to help the last straggler among us to take his place in the ecumenical movement.

J. T. Carlyon

Gaining the Faith You Need

By James Gordon Gilkey. New York: The Macmillan Company, 1948. 118 pp. $2.00.

This is the fifteenth Gilkey book published by Macmillan. As long as this Congregational preacher continues to write in such stimulating fashion, both his publisher and his reading public will be looking forward with pleasure to even more books in the future.

The point of view presented is that religious difficulties arise from intellectual confusion rather than from intentional wrongdoing. Gilkey is sure that the cure must come from a clear understanding of modern faith, unhindered by previous misunderstandings of what has been considered as vital to Christian living.

While this reviewer is not convinced that education, even in the field of religion, is the whole answer to Christian living, it certainly is a good place to start. Gilkey's own conclusion as to the religious belief we need most leads us far past cold intellect into the light of unprovable faith.

In twelve brief chapters the author discusses the elements in religion; beliefs about God and disbelief in the existence of Satan; what God can and cannot do for individuals, and the part that chance plays in the important decisions of life.

In a final chapter, "The Religious Belief You Need Most," the author concludes: "What is the religious belief you need most? It is not a belief relating to churches or sacraments. It is not a belief relating to the Bible or immortality. It is not even a belief relating to Jesus. The religious belief you need most is . . . the conviction that God knows you individually, that He is interested in you personally, that He has given you a special work to do. Of all the thousand-and-one religious beliefs you might hold, this is the one you need most."

Thomas H. Marsh

Real Living Takes Time

By Hazen G. Werner. New York and Nashville, and Dallas: Abingdon-Cokesbury Press, 1948. 184 pp. $2.00.

Before his elevation to the Methodist episcopacy last year, Hazen G. Werner was Professor of Practical Theology at Drew University, and before that a pastor of great congregations in Michigan and Ohio. His interest in counseling found expression in his Detroit pastorate, where he established a Personal Trouble Clinic in collaboration with a psychiatrist and a family visitor, and in cooperation with the Public Health Department, the Police Department, Medical Center and other public agencies.

His warm interest in people and their personal problems is manifest in each of the sermons that make up this volume. One will not find here the polished productions of the scholar's pen; but perhaps he may find something better. If he belongs to that growing number of men and women who in this ambiguous world have lost their bearings and who sometimes doubt whether life has any ultimate meaning, he will find here insights that illumine the way; and a courage that enables him to walk therein.

Wesley C. Davis

Sermons of Goodwill

Edited by Guy Emery Shipler. New York: Associated Press, 1948. 239 pp. $3.00.

In 1939 *The Churchman,* oldest religious journal in the English-speaking world, began a definite program of promoting goodwill and understanding among all peoples. To stimulate ministers throughout the nation to preach on this timely subject, the "Sermon of the Week" project was inaugurated early in 1947. It was stipulated that before a sermon could be submitted in this unique competition it had to be delivered to a congregation. Those sermons which win the "Sermon of the Week" citation are read over WOR network by distinguished Americans, including stage and screen stars. From these the "Sermon of the Year," which carries a $1000 award, is chosen.

This book is the first collection of winning sermons. The fifty sermons chosen are arranged under several headings, such as "Brotherhood Denied," "Brotherhood Affirmed," "That They All May Be One," "Am I My Brother's Keeper?", "The Way of Understanding," "The Healing of the Nations," etc. In different ways the writerss emphasize the social implications of religion. As we read the book we are reminded again of that which is so easily forgotten: that barriers between men cannot be drawn with impunity, that in the indulgence of bigotry something happens in the mind and heart of both the discriminator and the discriminated against so that both become a hazard to society. This is a theme that needs constant reiteration, and we are grateful to *The Churchman* and Dr. Shipler for this challenging volume.

We are pleased to note that the book contains a splendid sermon by one of our own recent graduates, Sam Nader of the Louisiana Conference.

Wesley C. Davis

And Let Us Reason Together

Compiled by Elise D. Gordon. Boston: The Beacon Press, 1947. 381 pp. $3.00.

Among the princes of the American pulpit during the last generation, Dr. George A. Gordon, minister of the Old South Church in Boston for more than 40 years, holds an indisputable place. He was a thorough scholar as well as a masterful preacher; his scholarship shines in all his published writings.

Dr. Gordon will be remembered primarily as a Biblical and Christian preacher. "There was about him something that was elemental and granitic," says Dean Sperry. "One felt that he was the stuff of which the race is made. His deliberateness of speech matched the weight of his thought. He had a sure delicacy in the handling of his idea, but never the slightest levity. What one felt above all else was the elevation at which his mind habitually moved." His books naturally lack the spiciness and easy simplicity of much contemporaneous Christian literature, but there is exhibited in them a solid grasp of truth, a sublimity of expression, a chasteness of language which appeal to us still.

The present volume is an attempt to give Dr. Gordon the wider audience which, in the thinking of his friends, he always deserved. Mrs. John Gordon, a near-kinswoman, has here selected excerpts from his books, sermons, and published articles, arranging them as meditations for the three hundred and sixty-five days of the year. With each meditation appropriate scripture pasages are joined. Prefacing each month's meditations one of Dr. Gordon's pulpit prayers is given.

Those who are interested in great preachers and great preaching will be grateful to Mrs. Gordon for this labor of love.

Wesley C. Davis

The Lost Gospel

By Robert E. Luccock. New York: Harper and Brothers, 1948. viii + 183 pp. $1.75.

William L. Stidger has stated that if he had his way every young preacher in the nation would read this book and catch the spirit of a new technique in preaching. While this reviewer does not feel there is a new technique of preaching involved, there certainly is a new emphasis in this book of sermons based on central themes from modern short stories. The element that is new in the book is the high quality of the short stories, and the compulsion they carry in illustrating the themes in the sermons.

Each sermon in the book is derived from a biblical text as well as a story. The book could well serve as the inspiration for a series of sermons that would be a joy to Sunday evening congregations.

Note the power this brief story carries in area of race relations:

"From Europe's turmoil of racial and national hatreds comes this fable by an unknown writer. A pastor, acting under state orders, said to his congregation, 'All of you who had Jewish fathers will leave and not return.' A few worshippers paled and went out. Then the pastor said, now all who had Jewish mothers will go out and not return.' Again a few people left. Then all who remained turned pale, for the figure on the cross above the altar loosed itself and left the sanctuary."

THOMAS H. MARSH

QUESTION: JESUS ASKED

By Clovis G. Chappell. New York, Nashville and Dallas: Abingdon-Cokesbury Press, 1948. 181 pp. $2.00.

Dr. Chappell has published no less than twenty-five books of sermons! However, this does not in any manner constitute "mass production." Each is as carefully wrought as if it were the only one. Admirers claim that each is better than any that preceded it. The present volume contains seventeen sermons. The texts are questions that Jesus asked. They follow the order in which they are recorded in the Gospels.

The introduction to this volume was written by an English clergyman who knew Dr. Chappell only through the reading of his published sermons during the days and nights of terror in Britain when services were held and sermons read in underground shelters. "It is with real pleasure," he says, "that I bear testimony to the blessing and comfort of a friend whom, yet having not seen, I can say reverently I love."

The texts are in themselves so many challenges to the reader, to be answered from his own heart, and their development is in the clear, forceful manner for which Dr. Chappell is so well known.

BEN O. HILL

PREACHING AND THE DRAMATIC ARTS

By E. Winston Jones. New York: The Macmillan Company, 1948. ix + 123 pp. $2.00.

The author of this book has had training in theology, several years experience as a Methodist preacher, and extensive schooling in the field of public speaking.

The progression of thought in the book is that much speaking which today passes for preaching does not fulfill the purpose of preaching, and that a study of the dramatic arts is one way to help overcome some of the inherent weaknesses which are prevalent. The author does not hold that preaching is drama or that the preacher is an actor, but that the employmnet of dramatic techniques is an aid to understanding and a stimulus to action.

THOMAS H. MARSH

KIERKEGAARD'S PHILOSOPHY OF RELIGION

By Reidar Thomte. Princeton: Princeton University Press, 1948. 228 pp. $3.50.

For students of Kierkegaard, this will be a welcome addition to the literature of Existentialism. Recognizing that the great Dane set himself vigorously against all philosophy and philosophising, the author still insists that Kierkegaard had a very clear world view and that he developed a well marked system of theology or philosophy. His concern was in behalf of Christianity which he believed to be seriously menaced by such intellectual efforts as those of Hegel in Germany. Thomte tells us that for Kierkegaard, "Faith is the final Christian medium of existence." "Faith lays hold of the improbable and Christianity becomes the absolute venture, and the absolute risk, since its requires that the individual shall believe against his understanding."

Professor Thomte follows Kierkegaard's development of thought through aesthetics to ethics and beyond to religion. Immanence must give way to transcendence and all objective concern with truth must yield to a persistent subjectivity. All thought and all life must be approached from the standpoint of the individual thinker, and all thought must issue in some decisive action; that action must be in harmony with the will of God. The final chapter of the book does what many

readers of Kierkegaard have wished that some interpreter would do for them. Under "Basic Concepts in Kierkegaard's Philosophy of Religion" he gathers within the compass of fifteen pages a short and clear condensation of a system of thought which has required a small library for its presentation, and which is quite beyond a casual reader's understanding. Kierkegaard did not believe that he or others have yet achieved true Christianity, but all ought to make it their goal.

J. T. Carlyon

The Emotions

By Jean-Paul Sartre. New York: The Philosophical Library, 1948. 97 pp. $2.75.

This is an arresting book, written by a man described by the publishers as "the most abused" of contemporary writers. The word 'Existentialism' has become for many synonymous with some terrible malady that has afflicted our time. With the exception of the founder of modern Christian Existentialism, Soren Kierkegaard, Sartre is the best known name among the exponents of the movement. The writer speaks frankly and with composure and poise; he wins confidence as he leads the reader to think with him about the emotions which are common to us all.

Sartre lists himself with the philosophical school of Phenomenology, and in line with that general position insists that the emotions be studied as they appear in experience, and in the experience of the individual person. He rejects the insistence that we deal with *facts* or with essences or *reality-behind-the-facts;* we must study the emotions as they appear, for that is their existence and reality; we study them to see what they indicate or signify. He finds that the emotions are man's non-rational way of dealing with his world of experience in the effort to make the world serve his interests. "In short, in emotion it is the body which, directed by consciousness, changes it relations with the world in order that the world may change its qualities." Thus fear is defined as "a consciousness which, through magical behaviour, aims at denying an object of the external world, and which will go so far as to annihilate itself in order to annihilate the object with it." Here is a novel and very suggestive theory, offered as a beginning of a new psychology.

J. T. Carlyon

Mysticism in Religion

By W. R. Inge. Chicago: The University of Chicago Press, 1948. 168 pp. $3.50.

The Very Reverend W. R. Inge, familiarly known as "The Gloomy Dean" has retired from active relation to Saint Paul's in London, but his mind is alert and vigorous, as revealed in this significant book from his pen. Two of the chapters were delivered as scholarly lectures in former years, but the book as a whole is fresh and stimulating throughout. Here speaks one of the greater Christian mystics of the age and the Christian world does well to listen. This work may well be considered a text book in Mysticism, especially appropriate for use in colleges and seminaries, where thoughtful students will read serious and considered sentences about the deepest matters of religion, as found in personal experience.

Dean Inge appreciates the contribution of Russia and of India to our knowledge of religion at its deepest. Of the Buddhists and Hindus, he says, "I believe that we have almost as much to learn from them as they from us." As against the present-day cult of the Existential, he says, "Mysticism is bound to distrust the current anti-intellectualism which rests on despair of reaching ultimate truth. Ultimate truth, we believe with Plato, is fully knowable though not fully known, and the mystical quest leads to what St. Paul calls an earnest of the vision of God which may be ours when we see him face to face and know even as we are known." The greatest of teachers in this field is Plotinus the founder of Neo-Platonism. "To speak for myself, I have lived with him for nearly thirty years, and I have not sought him in vain, in prosperity or adversity."

J. T. Carlyon

Report to Protestants

By Marcus Bach. Indianapolis: The Bobbs-Merrill Company, 1948. 277 pp. $3.00.

Here is the account of a spiritual pilgrimage; a man is on his way to a richer acquaintance with God at first hand. Bach begins the story with his pastorate in an Evangelical Church, at Fairfield, Kansas. Four churches in a town of four hundred people seemed too many and he sought to bring them into fellowship, in spite of the unwillingness of his own congregation of one hundred and forty. When a Pentecost evangelist arrived to "take the town for Jesus," the divisions seemed too much. In discouragement he resigned. The rest of the book tells the story of his transfers from one church to another, ever seeking the spiritual fellowship and the experience of the presence of God.

He tried The Assemblies of God, then the newer cults, one after the other: The I Am Presence, Christian Science, Psychiana, and everywhere people were having the life-changing experience as they entered heartily into the worship and the followship of each group. Finally he sought the Roman Catholic Church and understood its message and its mystery of the Presence.

In the end, this seeker rejoices in the varied way by which men are seeking and finding God. "The reality of Protestantism with its weakness, its need, its vision, and its great potential lay within the eighty million men and women [members] . . . At the top ecumenical leaders must plan the strategy to conquer a growing secularism and to bring God's design into a disordered universe; on the parish level the individual Protestant must embark on the high adventure of an unlimited personal faith."

Professor Bach teaches at the State Universtiy of Iowa.

J. T. Carlyon

A Short History of Chinese Philosophy

By Fung Yu-lan. Edited by Derk Bodde. New York and Dallas: The Macmillan Company, 1948. xx + 368 pp. $5.00.

Thinking is undoubtedly hard work and that is why most people do as little of it as possible. After all, we do have traditions and customs which through the long years have got themselves established and protected in institutions to save us just that effort. Ideas that have persisted to the point of getting themselves objectified in ongoing movements can not be too erroneous, we naturally believe. Anyhow, always to think before we act would be as distressing to us as it was to the centipede to be asked which leg he moved first. It is easier and often exhilarating just to get on life and ride, without questioning the direction in which one is going, and not worrying too much about the rate of speed. To stop and reflect is to get pushed aside, or even worse, to get run over. To become ambitious and try to shift the trend of things is like trying to push an elephant.

As one looks at China today, a Chinese philosopher publishing a history of Chinese philosophy, even a short one, is as unexpected as an advocate of the Vita Contemplativa in a school of business administration.

It could even be argued that it is too late to think, in China or anywhere else. The twentieth century has already produced great quantities of unassimilated ideas, which like a tropical hurricane, seem to be beyond the possibility of restraint until they have spent their force. In the meantime, it is best to live in a cyclone cellar.

Since we have it on competent authority that the mind is its own place, the history of philosophy is as good a cyclone cellar as is poetry, music or fiction. Action is no substitute for thought anyway. Therefore without further ado we may welcome Professor Fung's account of the history of his people's thought, even though we may be worried about Chinese thinking in 1949.

Professor Fung of Tsing Hua University, Peiping, with the aid of his friend and translator, Derk Bodde of the University of Pennsylvania, is now publishing the best and most complete material in English on the history of Chinese philosophy. The subject matter is necessarily complicated. However, both author and editor are competent in the field and to the extent that the problems of philosophy as conceived and treated by Chinese can be simplified and made interesting

for the general reader they are so elucidated here. The material is well arranged, beginning with chapters on the spirit and background of Chinese philosophy, continuing through accounts of the origin and development of the main schools of thought, and concluding with brief chapters on the introduction of western philosophy into China and on contemporary trends in Chinese philosophy.

Professor Fung is a creative as well as a historical scholar. He therefore has fresh insights to offer in his presentation of ancient forms of thought. Also, his acquaintance with the history of western philosophy constantly serves him as an aid in presenting Chinese thought in such a way as to make it intelligible to Occidentals. We await with eagerness the appearance of the concluding volume of his more comprehensive work entitled, "The History of Chinese Philosophy" which will fill out the details omitted in this more compact "Short History."

FRED D. GEALY

HINDU PHILOSOPHY

By Theos Bernard. New York: Philosophical Library, 1947. xi + 207 pp. $3.75.

ESSENCE OF HINDUISM

By Swami Nikhilananda. Boston: The Beacon Press, 1948. 118 pp. $1.75.

With the achievement of political independence by India we may expect an increase in the production and dissemination of Hindu literature. National and cultural groups so frequently attempt to strengthen and unify the group-self by recourse to their ancient traditions, that it would indeed be surprising if the Hindus, as over against Pakistan on the one hand, and over against the West on the other, did not make an appeal to Hinduism as a means of securing both distinction and power. Furthermore, Hindus who have given themselves with thoroughgoing devotion to suppression of desire and to detachment from either joy or sorrow, are aghast at the violence of the twentieth century West, and believe that they have a gospel which alone can bring salvation to mankind.

Bernard offers a succinct account of the classical schools of Hindu philosophy, without argument. Of special value is the bibliography and the fifty pages of glossary giving the etymology and meaning of Sanskrit words used in Hindu scriptures.

Swami Nikhilananda, who lives in Boston, here reprints three addresses, "Faith for Today," "Transformation of Western Culture into a Spiritual Culture," and "Immortality," given between 1941 and 1947. The lectures are well and interestingly written and present with clarity the essence of Hinduism. Readers who would like to know the differences between the orthodox Hindu and Christian conceptions of immortality should read together with this book A. E. Taylor's *The Christian Hope of Immortality,* recently reprinted by Macmillan.

FRED D. GEALY

THE FAITH OF REASON

By Charles Frankel. x + 165 pp. $3.00.

TRENDS IN PROTESTANT SOCIAL IDELISM

By J. Neal Hughley. New York: King's Crown Press, 1948. xiii 184 pp. $3.00.

The King's Crown Press of Columbia University is doing a notable work in publishing scholarly monographs, frequently in the fields of religion and philosophy. *The Faith of Reason* is an excellent study of the idea of progress in the French Enlightenment. Since the nineteenth and twentieth centuries have so violently repudiated any faith in reason, or in any dogma of progress or human perfectibility, it is particularly important to restudy the fascinating and historically important French *philosophers* of the eighteenth century some of whom believed that the idea of becoming wholly reasonable was not an insane one.

Bad boys we have always known Voltaire, Rousseau, Condillac, and Diderot to be, although a good many of their ideas slipped unobtrusively into the nineteenth-century creed of progress and became commonplace in British and American liberalism until recently. The shock which the Enlightenment administered to the mind of the time is well sug-

gested by Frankel's opening lines: "Thomas Malthus thought the Marquis de Condorcet's *Progress of the Human Mind* to be an impious and unchristian book. It suggested that man was perfectible through his own powers, not corrupt; that he needed no supernatural aid; that he could take his worldly interests at their worldy rate of exchange; that the meaning of his life could be found in this world, not in the next. Malthus opposed this blasphemous doctrine: there could be no worldly progress, but only a perpetual oscillation controlled by vice and misery and, at best, by moral restraint."

Malthus stood with the church in affirming that "Original sin . . . is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually "*(Discipline of the Methodist Church,* Articles of Religion, VII). This has recently been put into basic English as meaning, "We believe that human nature is naturally bad." While for a time in the late nineteenth and early twentieth centuries, the optimistic view of human nature raised its seductive head, neo-orthodoxy has again driven it under cover.

No better companion volume to *The Faith of Reason* could be read than *Trends in Protestant Social Idealism,* wherein Dr. Hughley, writing somewhat gently from the standpoint of Neo-Protestantism, studies the religious thought of E. Stanley Jones, Charles A. Ellwood, Francis J. McConnell, Kirby Page, Harry F. Ward, and Reinhold Niebuhr. The "social gospel" as described by Hughley is strikingly similar to the moving ideas of the *philosophes:* "its distinctively this-worldly outlook on political problems, with its fever for cultural progress, with its anti-theological bias and its faith in scientific method, with its pragmatic mentality in regard to the meaning of Christianity and its social task."

In spite of obvious differences between Voltaire, Rousseau, Condillac and Diderot, and Jones, Ellwood, McConnell, and Page, both sets of men are currently repudiated for about the same reasons: their utopianism and rationalism. The combined influence of Karl Marx and John Calvin have given us a very much more grim conception of human history. According to Hughley, the purpose of Neo-Protestanism is "to apply the practical-ethical idealism inherited from liberal religion, to restore the theological depth of historic Christianity, to lift the church once more to a unique function in society, and to fuse these obectives into a body of principles which give Christianity both a relevance to the social struggle and a transcendence over secularism."

Hughley's critical analyses of our contemporary friends is incisive but fair. It isn't often that one has the pleasure of seeing his friends alive in a test-tube. They don't appear too badly — and yet something seems to be the matter.

FRED D. GEALY

RELIGIOUS LIBERALS REPLY

Boston: The Beacon Press, 1947, 1948. viii + 177 pp. $2.00.

VOICES OF LIBERALISM

Boston: The Beacon Press, 1947, 1948. viii + 271 pp. $2.50.

The word "liberal" is coming to have a dreadfully old-fashioned sound. If in politics it is being crushed by the weight of Marx and Lenin, in religion the names are Kierkegaard and Barth, Brunner and Niebuhr. That the "liberals" are not receiving the attack lying down is evidenced by these two volumes. The 1947 volume is a critique of Neo-Orthodoxy, Neo-Supernaturalism, and Neo-Thomism by such redoubtable warriors as J. W. Hudson, A. E. Murphy, M. C. Otto, Roy Wood Sellars, Henry N. Wieman, Gardner Williams and the late James Bissett Pratt.

The second series is made up of eighteen essays by as many writers, plus an appendix of especial value on "Liberal Voices in Latin America," by John J. Hershey. Most of the chapters are sermons, lectures, and reprints of magazine articles. The names are of distinguished persons such as Frederick May Eliot, president of the American Unitarian Association, James Luther Adams, of the Federated Theological Faculty of the University

of Chicago, George D. Stoddard, president of the University of Illinois, and Albert Einstein, who writes on "Are Religion and Science Irreconciliable?"

The writers are all concerned to refute the charge that liberalism is essentially negative, "a vague, indecisive jumble of forces, poised delicately on the fence between right and wrong." In an interesting article on "The New Rationalism," Principal Raymond V. Holt of the Unitarian College, Manchester, England, insists that "irrationalism will not make good the defects of the old rationalism," and that "intensity of feeling is no guide at all to the value of truth of the feeling." "The old rationalism was abstract, formal, analytic, departmental, static and negative. The new rationalism will be the opposite of all these; it will be concrete, living, synthetic, holistic, dynamic and positive."

FRED D. GEALY

CIVILIZATION ON TRIAL

By Arnold J. Toynbee. New York: Oxford University Press, 1948. vii + 263 pp. $3.50.

Toynbee's prodigious studies in the history of civilizations have established him as an authority whose *obiter dicta* rate as last words. Even the drippings of his honey-comb are sweet.

Of the present collection of thirteen essays ten had been published during the previous twenty years, and a number are based on lectures delivered in various places in England and the United States.

Among the series of interesting papers, one or two may be mnetioned. In "The Dwarfing of Europe," based on a lecture given in 1926, Toynbee pointed out that although up to the eve of the War of 1914-18, Europe enjoyed an undisputed ascendency, nevertheless she could not afford even one World War. The baleful result of the two World Wars is that "Instead of being a centre from which energy and initiative radiate outwards, Europe has become a centre upon which non-European energy and initiative converge. Instead of the world being a theatre for the play of European activities and rivalries, Europe herself—after having been the cockpit in two world wars in which the world did its fighting on European soil—is now in danger of becoming for a third time an arena for conflicts between non-European forces." That is to say, Europe has the prospect of being the battle ground on which war between Russia and America will be fought. Nor is the European entitled even to the comfort of believing that if Europe is lost, European civilization will survive. It would stand a good chance of not doing so.

In considering further "The International Outlook," Toynbee is alarmed that there are at present only two great powers in the world, the United States and the Soviet Union. If there were three or more great powers a co-operative world government would be easier to manage. But there are no prospects anywhere for a third great power, certainly not in Europe nor the British Commonwealth, nor in China or India. If the supreme catastrophe should come and civilization be destroyed because man unfortunately discovered how to tap atomic energy before he succeeded in abolishing the institution of war, the African Negritos, if they survive, might salvage some fraction of the present heritage of mankind and give it a fresh start. "And though we should then have lost the achievements of the last 6000 to 10,000 years, what are 10,000 years compared to the 600,000 or a million years for which the human race has already been in existence?"

The essay on "Christianity and Civilization" should be widely read. Toynbee rejects Gibbon's thesis that Christianity was the destroyer of the civilization within whose framework it grew up. The decay of the pre-Christian Graeco-Roman civilization like the decay of our post-Christian secular civilization was due to inherent defects of its own. Neither should we think of Christianity as civilization's humble servant. Religion is not subsidiary to the reproduction of secular civilizations; rather, "the successive rises and falls of civilization may be subsidiary to the growth of religion . . . If religion is a chariot, it looks as if the wheels on which it mounts towards Heaven may be the periodic downfalls of civilizations on earth. It looks as if

the movement of civilizations may be cyclic and recurrent, while the movement of religion may be on a single continuous upward line . . . it is the historical function of civilizations to serve, by their downfalls, as stepping-stones to a progressive process of the revelation of always deeper religious insight . . ." Thus if Western civilization in its secular form perishes, Christianity may increase in wisdom as a result of a fresh experience of secular catastrophe. As it survived the death of the Roman Empire, so it might again become the heir of all the other higher religions.

The historical problem which Toynbee discusses here is a difficult although important one. But one has to say that the Christian faith with which he concludes, he does not obtain from either his logic or his history: it is rather from faith to faith.

FRED D. GEALY

THE BELL RINGERS

By Vern Swartsfager. New York: The Macmillan Company, 1948. 212 pages. $3.00.

As the author intimates more than once, this story isn't quite "orthodox." For a curate of the High Church to "horn in" on a gang of hoodlums, talk their language, make himself their leader, and turn the current of their lives from hellward to heavenward, just isn't in accord with the usual procedures. Instead of writing letters to the papers about the gangs' depredations and the depravity of modern 'teen-agers in general, this clergyman actually went out in the cold night and tried to do something. Most irregular, certainly!

With the outlines of his expansive figure well obscured in the darkness by his black robe, the "Padre," as the curate likes to call himself, would keep vigil near the bell-tower from which so mysteriously the silence of midnight hours was frequently shattered; too often the only results were aching eyes and stiff joints, but occasionally he would trap a youngster in the act of ringing the bell. He would then take the boy into his private study and put into practice some of the techniques he had observed in former years as a police reporter. In the majority of cases he eventually gained the boy's confidence, and the admission that he really would prefer to "go straight" if it were not for the social pressure of the gang with which he had become involved.

After a while the Padre had hand-picked a variety of good specimens and organized them into his "Gremlin Club," the object of which was to practice being "really tough" by doing what was manly and honest, and at the same time to have a lot of good, clean fun. Keeping up with his "Gremlins" involved not only visits to homes and to the juvenile courts, but also to the jail now and then. The author assures us that the incidents related are real case histories, with no imaginary embellishments and no changes except in names.

With cordial support from individuals and civic groups of Dallas, the Gremlin Club has developed into "Kids' World," for both girls and boys, which strives toward the realization of mighty dreams of Kids' Ranches in the country and Kid's Hostelries and Centers in the cities, where everything good is to be plentiful and free for every "kid" in the world! Considering what has already been accomplished, we would not want to place any limits on the future possibilities of the flashlight in the hands of this latest type Aladdin.

BEN O. HILL

TEACHING THE WORLD TO READ

By Frank C. Laubach. New York: Friendship Press, 1947. 246 pp. $2.00.

To those familiar with the work of Dr. Laubach this book will not require a recommendation. It answers many questions that we all have asked: How, for instance, is a language that has no alphabet reduced to writing? How can an illiterate adult be taught to read and write in a few days? How was such a system developed? The purpose of the book is not, of course, to satisfy curiosity or to entertain, interesting thought it be. It is a survey, and a challenge, and a manual of method, all in one.

We are reminded that the inhabitants of large areas of the earth are from 80 to 90 and even 95 per cent illiterate. These underprivileged areas are centers of suspicion, fear and hatred. Motion pictures, radio and television are bringing to them a realization of their poverty and backwardness, and they are sensi-

tive and resentful. We must lift them up or they will tear us down. There is no hope of raising a people's economic standards or delivering them from oppression and fear until they are rescued from illiteracy.

Economic and social welfare are not goals in themselves, but they are prerequisites to any effective missionary work. Dr. Laubach is a missionary in the employ of the American Board of Commissioners for Foreign Missions of the Congregational Church, and he has the hearty co-operation of representatives of all denominations. Most of the literacy campaigns, he says, have been dependent on missionaries or missionary-trained nationals. He is very much concerned that the motivation of the literacy movement be kept thoroughly Christian. The operating principle is mutual helpfulness. The learner immediately becomes teacher, obligated to pass on to another what he has just received. The method is individual to individual, in friendly confidence.

Since Dr. Laubach's first successful experiments in the Philippine Islands almost twenty years ago in reducing the Moro dialect to an easily teachable picture-world-syllable method, he has adapted it to the needs of "ninety language areas, on four continents." As 1948-1949 are now being devoted to several regions in Africa, India and Australia, these figures are due a revision upward.

We are told that four hundred million people speak English, either as first-language or second-language, and that five hundred million more are taking up its study. Every known language is in the process of being worked over, simplified and systematized, and our own English tongue will not be an exception. "Of the 2000 languages in the world, 1068 have been reduced to written symbols, and in each of these, at least parts of the Scriptures have been written." Availability of Christian literature and other wholesome reading matter must keep pace with the growing ability to read.

BEN O. HILL

IS GOD EVIDENT

By Gerald Heard. New York: Harper and Brothers, 1948. 254 pp. $3.00.

A book to be read and read again. In these chapters a mature and original thinker has put together his ripe reflections on an old subject to which he has brought freshness and insight. I find myself quoting from it more than from most books which have come to my desk. He is not satisfied with the traditional proofs for the existence of God, though he gives them proper recognition. The subtitle of the book shows the area which is being surveyed, "An Essay Toward a Natural Theology." He believes that the ordinary man who will take time to study his environing world of nature will be persuaded of the presence and the activity of a purposive mind at work. Natural Theology will give way to a study of consciousness and human history, from which a Dogmatic Theology will emerge. That in turn will yield to man's experience of and fellowship with God, and a Mystical Theology will crown man's efforts to be sure of God.

Heard's study issues in the conclusions: (1) that "the world looks more like having been made for man than having been made by chance;" (2) "that there is a strange Fitness of the Environment making a world of lawful freedom;" (3) "that the Life that has worked so long in this environment has produced its strange and spreading success through the exercise of Creative Choice;" (4) "that the consciousness which has crowned that Life is one that can and does function now free of Space and Time." The best proof of God is the life of man, a being whose sins should have brought an end to the race had there not been a Purpose and a Life that refused to allow the logical issue to be achieved. Man is under process of taming; he may join the Eternal Tamer and help with the taming of a Universe.

J. T. CARLYON

APE AND ESSENCE

By Aldous Huxley. New York: Harper and Brothers, 1948. 205 pp. $2.50.

This is evolution in reverse. A brilliant thinker has put in the form of a novel his criticism of present day civilzation. Twentieth century men have taken the path back to the ape and his sub-human status, as they have adopted the way of war and of lust.

Ours is an age of fear and "in the end fear casts out even a man's humanity . . . fear casts

Additional Book Reviews on Page 19

BOOKS RECEIVED FOR REVIEW

AVATAR, *Jean Adriel. Wisdom Library.*

CONSCIOUS CLAY, *William Allison. Charles Scribner's Sons.*

THE MEANING OF CHRIST FOR PAUL, Elias *Andrews. Abingdon-Cokesbury.*

THE GREAT AWAKENING IN NOVA SCOTIA, *Maurice W. Armstrong. American Society of Church History.*

THE FAITH OF THE CHRISTIAN CHURCH, *Gustalf Aulen. Muhlenberg Press.*

THE ESSENCE OF JUDIASM, *Leo Baech. Shocken Books Incorporated.*

THE RISE OF CHRISTIANITY, *W. W. Barnes. Longman's Green & Company.*

EGYPT FROM ALEXANDER THE GREAT TO THE ARAB CONQUEST, *H. Idris Bell. Oxford University Press.*

PROTESTANTISM FACES ITS EDUCATION TASK TOGETHER, *Wm. Clayton Bower and Percy Roy Hayward. C. C. Nelson Company.*

SYSTEMATIC THEOLOGY, *Lewis Sperry Chafer. Van Kampen Press.*

QUESTIONS JESUS ASKED, *Clovis G. Chappell. Abingdon-Cokesbury Press.*

THE CHURCH BUILDER, *Elbert M. Conover. International Council of Religious Education.*

THE CHURCH SCHOOL AND PARISH HOUSE BUILDING, *Elbert M. Conover. International Council of Religious Education.*

THINKING CHRISTIANITY, *W. Burnett Easton. The Macmillan Company.*

EMPEROR FREDERICK II, *David G. Einstein. Philosophical Library.*

EXISTENCE AND THE EXISTENT, *Lewis Galentiere. Pantheon Books, Inc.*

GAIN THE FAITH YOU NEED, *James Gordon Gilkey. The Macmillan Company.*

SEPARATION OF CHURCH AND STATE IN THE UNITED STATES, *Alvin W. Johnson and Frank H. Yost. University of Minnesota Press.*

PREACHING AND THE DRAMATIC ARTS, *E. Winston Jones. The Macmillan Company.*

THE HOUR HAS COME, *G. Ray Jordan. Abingdon-Cokesbury.*

HAVE THIS MIND, *Gerald Kennedy. Harper & Brothers.*

THE LOST GOSPEL, *Robert E. Luccock. Harper & Brothers.*

TO FULFILL THIS MINISTRY, *Wm. C. Martin. Abingdon-Cokesbury Press.*

THE CONVERSION OF CONSTANTINE AND PAGAN ROME, *Harold Mattingly. Oxford Univesrity Press.*

THE SEVEN STORY MOUNTAIN, *Thomas Merton. Harcourt Brace & Company.*

THE CHRIST OF THE POETS, *Edwin Mims. American Society of Church History.*

MASTERPIECES OF RELIGIOUS VERSE, *James D. Morrison. Ed. Harper & Brothers.*

GUIDEPOSTS, *Norman Vincent Peale. Prentice-Hall Incorporated.*

BEARING WITNESS TO THE TRUTH, *Harold Cooke Phillips. Abingdon-Cokesbury.*

WORLD PHILOSOPHY, A SEARCH FOR SYNTHESIS, *Oliver L. Reiser. The University of Pittsburgh.*

THE EMOTIONS, OUTLINE OF A THEORY, *Jean Paul Sarte. Philosophical Library.*

SERMONS OF GOOD WILL, *Guy Emery Shipler. Association Press.*

THE TEACHING OF THE CATHOLIC CHURCH, *George D. Smith. The Macmillan Company.*

POWER FOR ACTION, *William Spurrier. Charles Scribner's Sons.*

KIERKEGAARD'S PHILOSOPHY OF RELIGION, *Reidar Thomte. Princeton University Press.*

SAINT PETER THE APOSTLE, *William Thomas Walsh. The Macmillan Company.*

THE CHURCH, *J. W. C. Wand. Morehouse-Gorham Company.*

THE ENGLISH NEW TESTAMENT, *Luther A. Weigle. Abingdon-Cokesbury.*

THE ETHICS OF ISRAEL, *Israel H. Weisfeld. Bloch Publishing Company.*

REAL LIVING TAKES TIME, *Hazen G. Werner. Abingdon-Cokesbury Press.*

THESE AMAZING MORMONS, *Joseph H. Weston. Deseret News.*

THE ETERNAL LIGHT, *Morton Wishengrad. Crown Publishers.*

A SHORT HISTORY OF CHINESE PHILOSOPHY, *Fung Yu-lan, The Macmillan Company.*